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13. S. m. 4.
CHRISTIAN STEDFASTNESS:
O R

St. Paul's affectionate Pleas with his Converts
at *Philippi*, to stand fast in the LORD.

A
S E R M O N

Occasioned by the

D E A T H

OF THE REVEREND

MR. R I S D O N D A R R A C O T T;

Who departed this Life

MARCH 14. 1759. in the Forty-third
Year of his Age.

PREACHED AT

W E L L I N G T O N *in* S O M E R S E T,

April 15. 1759.

By BENJAMIN FAWCETT.

S A L O P:

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W. Musgrave.



PHILIPPIANS iv. 1.

*Therefore, my Brethren, dearly beloved and
longed-for, my Joy and Crown, so stand fast
in the Lord, my dearly beloved.*

IT is impossible that the sinful dying Children of Men should *stand fast* any where else, but *in the Lord* Jesus Christ. Not in earthly Riches—for they certainly make themselves *Wings*, they fly away as an Eagle towards Heaven (a). Not in sensual Pleasures—for as the Crackling of Thorns under a Pot, so are they (b). Not in the most vigorous Constitution of our human Frame—for Man that is born of a Woman, is of few Days, and full of Trouble. He cometh forth like a Flower, and is cut down; he fleeth also as a Shadow, and continueth not (c). Not in the greatest Prosperity of temporal Affairs—for we are Strangers and Sojourners, as were all our Fathers; our Days on the Earth are as a Shadow, and there is none Abiding (d). Nor even in the most lovely and valuable Connections of

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social

(a) Prov. xxiii. 5. (b) Eccles. vii. 6. (c) Job xiv. 1, 2.

(d) 1 Chron. xxix. 15.

social Life—for *our Fathers, where are they? and the Prophets, do they live for ever (e)?* No; the dearest Friend and Brother, Husband and Father, Minister and Pastor, is dead and gone. But Jesus is *that Rock, against which the Gates of Hell shall not prevail (f)*. Amidst all Changes, *Jesus is the same yesterday, and to-day, and for ever (g)*. While we are *sorrowing most of all for our Friend and Brother, that we shall see his Face no more in the present World (h)*; let this at once instruct and comfort us, that *in the Lord Jesus Christ we may stand fast for ever*.

The Text is indeed happily calculated for our present Instruction and Consolation. And I am to inform you, that your dear Pastor made this Choice himself, with an immediate View to your best Improvement in the divine Life; and as a Proof, that *having loved you, he hath loved you unto the End*: He therefore would have you attend to this Discourse, as if he himself, in this *his last and dying Charge*, was speaking most affectionately and tenderly to you.

If you ask, as you very reasonably may, why could not this Message have been brought you by another Hand, by one situated nearer to you, and therefore more in Season, and
 sooner

(e) Zech. i. 5.

(f) Mat. xvi. 18.

(g) Heb. xiii. 8.

(h) Acts xx. 38.

sooner after the awful Event? To this let it be sufficient for me to say, that long, intimate, and delightful Friendship was pleased to demand this at my Hands; and however unfit I am for such an Office, and however painful, in some Respects, this Office must be to me, yet the Will of the Dead ought to be fulfilled.*

All

* Mr. Darracott wrote his last Letter to me Jan. 1. 1759. after he had been eleven Days in his last Illness, and concludes thus, "Whenever it shall please God to take me away, as I hope you will survive me, I shall leave an Office of Friendship to be done by you, which you will not deny me; especially as you will see the Glory of God, and the Good of Souls, are the great Things I aim at."—His Daughter's Letter to me Feb. 9, informed me; "This Day se'nnight at Night, my Father was in his own Apprehensions almost gone. He called for Pen, Ink, and Paper, as he was in his Bed, and told us, he would write a few Lines to you, which we should let you have after his Decease. He was calm and easie after he had wrote it, and then said, *Now, Lord, let thy Servant depart in Peace.*"—On the Day he died, a Copy of what he had then wrote was sent me, in which are the following Words; "Tis my Desire, that my dear Brother, the Rev. Mr. Fawcett, be sent to, to preach my Funeral Sermon, about a Month or Six Weeks after my Decease, as it shall suit his own Conveniency. And I would have him tell the People, that *having loved them, I have loved them to the End*; and, as a Proof of it, have made Choice of *Philip. iv. 1.* as my last and dying Charge to them; praying and hoping that God will help my dear Brother to carry home the Exhortation upon their Hearts, and that they will carefully at-

tend

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All I shall attempt from the Text, is, to illustrate

I. The Apostle's Exhortation. And,

II. The Arguments with which he enforces it. Then,

III. Conclude with such Reflections as the present Occasion may suggest.

I humbly pray, that the *God of the Spirits of all Flesh*, who, *for a little Space*, continues our Attendance in his earthly Courts, will enable us by his Spirit and Grace, so to receive this Word of Exhortation, and so to feel the Energy of every Argument, with which it is urged, that we may each of us *stand fast in the Lord Jesus Christ*, and be fitted for a joyful Appearance before him at last, and there meet our deceased Friend and Brother again, to our mutual and everlasting Triumph. Amen. Even so, Lord Jesus.

First, let us attend to the Meaning of the Apostle's Exhortation, — *therefore, so stand fast in the Lord.*

As
“ tend to all the affectionate Arguments with which the
“ Exhortation is urged. My further Desire is, that the
“ Sermon be printed, and that my dear People would not
“ fail to have each of them one, to be with them, when
“ they will see my Face no more, and by which, *tho'*
“ *dead*, I would be considered as speaking most affectionately and tenderly to them.”

As the Duty here exhorted to, is an Inference from what the Apostle had before been saying, it is very desirable to take in the whole of his Meaning, which we shall endeavour to do in the following Remarks.—He considers those to whom he wrote, as Persons that were already interested in Christ:—He considers their Interest in Christ, as exposed to many threatening Dangers and Enemies:—He would have them firmly resolve, in a Dependence on divine Grace and Strength, to maintain and preserve this important Interest at all Adventures:—And, as their best Direction for maintaining and preserving it, he refers them to what he had just been saying in the former Chapter.

1. When the Apostle exhorts those to whom he wrote, *to stand fast in the Lord*, “ he considers them as Persons
“ that were already interested in
“ Christ.”

To stand fast in any particular Place, supposes that we are first come thither. And to stand fast in Christ, supposes that we are come to Christ. Nor is there any Reason to apprehend, that the Apostle in this Case supposes merely an outward or nominal Profession of Christ, without any real and personal Interest in him. The Account which we have of the Conversion of *Lydia* and the
Jaylor

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Taylor at Philippi (i), plainly shews them to be more than nominal Christians. And if the whole Church there had not chiefly consisted of real Saints, the Apostle would not, in his Epistle to them, have expressed such *Thankfulness for their constant and persevering Fellowship in the Gospel*, nor such *Confidence that God had begun a good Work in them*; nor would he have reminded them so distinctly of the Grace bestowed upon them, *in the Behalf of Christ, not only to believe on him, but also to suffer for his sake (k)*.

In the same View, I am verily persuaded, your dear Pastor looked upon many in this Church and Congregation †. The personal Appli-

(i) Acts xvi.

(k) Philip. i. 3—7, 29.

† Mr. *Darracott*, after concluding his Academical Studies at *Northampton*, under the Rev. Dr. *Doddridge*, removed from thence in 1738, to exercise his Ministry at *Penzance* in *Cornwall*. He continued there but little more than two Years; being forced, by the Loss of large Quantities of Blood from his Stomach, to leave a People abruptly, that were earnestly desirous of his Continuance among them. Under such an alarming Affliction, he spent about half a Year among his Friends in *Devonshire*, where his own Father had been a fervent and useful Preacher, and where he died, when he had not compleated the fortieth Year of his Age*. Upon the Death of the Rev. Mr. *Berry*, an aged and excellent Minister of Christ, at *Wellington*

* His Father had spent the first Years of his Ministry in the Isle of *Parbeck* in *Dorsetshire*, and there Mr. *Darracott* was born, Feb. 1. 1716-17.

Applications which most of you have made to him, under your deep Convictions of Sin and Guilt; and the Discoveries he then received of your *godly Sorrow*; your *Repentance unto Life*; your cordial Acceptance of Christ as your Lord and Saviour; your manifestly forsaking the Sins you formerly loved; your *walking in Newness of Life*; your beginning to breathe the Spirit and Temper, which you had before despised and persecuted, even the Spirit of *Humility and Lowliness of Mind*, of *brotherly Love*, and of devout, fervent, and *persevering Prayer*; together with
B your

ington in 1741, Mr. Darracott had an unanimous Invitation to succeed him. He at first found the Congregation small, and the Number of Communicants but *Twenty-eight*. His Ministrations soon drew a large Concourse of People together from the neighbouring Country, many of which had never before taken upon themselves any Profession of Religion, and were at first brought to *Wellington* out of mere Curiosity. His *Meeting-House* soon became too little to contain the Number of his Hearers, and was therefore somewhat enlarg'd; but even after that, it was usual for many to stand on the Outside, because there was no Room left for them within. In Proportion to the Number of his stated Hearers, I must say, from a long Acquaintance with their Circumstances, that I never knew any one Congregation, which appeared to me to have so many Instances of abiding religious Impressions; and I have good Reason to believe, that it has pleased God to own Mr. Darracott's Ministry, both occasionally and statedly, to the effectual Conversion of *many Hundreds* of Souls. As one Consequence of this remarkable Success, he left behind him at *Wellington* more than *two Hundred* Communicants.

your holy Watchfulness and Circumspection in all your Words and Actions ;—these were Evidences of your having obtained an Interest in Christ, which your Pastor could not but see. And tho' every one that came to him under religious Impressions, has not afforded him equal Satisfaction ; tho' the *Goodness* of some *passed away as a Morning Cloud, and as the early Dew* (l) ; yet with Respect to Multitudes of you, he could not doubt the Propriety of intending for you this Word of Exhortation, to *stand fast in the Lord*.

2. When the Apostle exhorts the *Philippians*, to *stand fast in the Lord*, “ he
“ considers their Interest in Christ as
“ exposed to many threatening Dan-
“ gers and Enemies.”

They must have seen their Need of such an Exhortation, to *stand fast in the Lord* ; for the Apostle expressly compares their *Conflict* with their persecuting *Adversaries*, to his own, and advises them to be *in Nothing terrified thereby* (m). He also bids them, *beware of Dogs, beware of evil Workers, beware of the Concision* (n) ; by which he pointed out to them their Danger from the violent Bigotry of *Jewish Teachers*, who laboured, even with a brutish Rage, to turn them from the Faith of

(l) Hosea vi. 4. (m) Philip. i. 28, 30. (n) —iii. 2.

of Christ. And, to convince them that they were not without Danger from some professing *Christians*, whose Conversation they could not imitate without falling away from Christ, he says, *Many walk, of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Cross of Christ; whose End is Destruction, whose God is their Belly, and whose Glory is in their Shame, who mind earthly Things* (o). Besides all these Dangers and Enemies of a more visible Nature, they had others not less dangerous, tho' more concealed; such as their own deceitful, back-sliding Hearts, ever prone by their corrupt Inclinations to add Strength to every Stratagem of Satan, and every Allurement of the World; which made it as necessary to have it said to them, *work out your own Salvation with Fear and Trembling* (p), as in the Text, *stand fast in the Lord*.

And was there no need for your watchful Pastor to provide the Exhortation in the Text for you? Have not you Enemies and Dangers which threaten your Interest in Christ? Tho' the Security of our civil and religious Liberties preserves you from open Persecution, yet are not you exposed to more private Revilings and Reproaches, for your Adherence to Christ and Godliness? Have you nothing to

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fear

(o) Philip. iii. 18, 19.

(p) —ii. 12.

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fear from those, that would fain instill corrupt Principles into your Minds, and turn you away from *the Truth as it is in Jesus* (q). Are you not surrounded with Multitudes *that name the Name of Christ*, but do not depart from Iniquity (r), and who would rejoice to have you run with them to the same Excess of Riot (s)? Especially, are not you obliged to wrestle against *Flesh and Blood*, and every pernicious Principle of your own depraved Nature; and not only so, but against *Principalities, against Powers, against the Rulers of the Darknes of this World, against spiritual Wickedness in high Places* (t), even all the Might and Policy of infernal Legions? On all these Accounts did not your Pastor wisely and faithfully chuse for you this Exhortation to *stand fast in the Lord*.

3. The Apostle exhorts the *Philippians* to *stand fast in the Lord*, “ in Order
 “ to excite in them a firm Resolution,
 “ in a Dependence on divine Grace
 “ and Strength, to maintain and pre-
 “ serve their Interest in Christ at all
 “ Adventures.”

When such a good Cause meets with powerful Opposition, and is much endangered thereby, it is necessary to stand firm, and be resolute

(q) Ephes. iv. 21. (r) 2 Tim. ii. 19. (s) 1 Pet. iv. 4.
 (t) Ephes. vi. 12.

resolute and determinate, in *fighting a good Fight*, in *keeping the Faith* (u), and in *warring a good Warfare*, *holding Faith and a good Conscience* (w).

What the Apostle says in the Text, he well explains by such similar Exhortations, as, *watch ye, stand fast in the Faith, quit you like Men, be strong* (x). *Stand fast in one Spirit, with one Mind, striving together for the Faith of the Gospel* (y). *Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil. Take unto you the whole Armour of God, that ye may be able to withstand in the evil Day, and having done all to stand. Stand therefore, having your Loins girt, &c.* (z). Thus the Christian Warrior must stand, not in his own Armour, but in the Armour of God's providing, as one that derives all his Fitness and Firmness for every Encounter, from the rich Magazines of divine Grace and Strength. Thus he must *stand fast in the Lord Jesus Christ*, by Help derived from him, and resolved by his Help never to forsake him. Thus, in a firm Persuasion that *greater is he that is in him, than he that is in all his Enemies* (a), the good Soldier of Jesus Christ will fight as for

(u) 2 Tim. iv. 7. (w) 1 Tim. i. 18, 19. (x) 1 Cor. xvi. 13. (y) Philip. i. 27. (z) Ephes. vi. 11, 13, 14. (a) 1 John iv. 4.

for his Soul, and Eternity, that he may maintain and preserve such a precious Jewel as his Interest in Christ, tho' it be in the Face of the greatest Dangers and most formidable Opposition; *and having done all*, he will yet *stand*, in a watchful prepared Posture for resolute Defence.

This is the Christian Stedfastness, which your dear Pastor was so solicitous to excite in you of this Congregation. For this he prayed and preached, watched over you, pleaded with you, warned and admonished you, and on his dying Bed, with a trembling Hand scarce able to hold the Pen, he wrote to his dear Converts, to excite you to *stand fast in the Lord*.

4. In the Apostle's Exhortation to the *Philippians*, by his saying, *therefore so stand fast in the Lord*, " he refers
 " them to what he had just before
 " said, as their best Direction for
 " maintaining and preserving their
 " Interest in Christ."

The Words of the Text are connected with the former Chapter, and should rather have been the concluding Verse of that Chapter. There the Apostle had been laying open to the View of his *Philippian* Converts, what were his own Christian Principles and Practice; and chiefly for this End, that he might
 excite

excite their Imitation. He therefore partly concludes with saying to them, *Brethren, be Followers together of me, and mark them which walk so, as ye have us for an Example* (b). But after mentioning something more, relating to his Principles and Practice, he then concludes the whole with the Inference in the Text, *therefore so stand fast in the Lord*. Thus he teaches them how to judge of their *standing fast in the Lord*, by making what he had been saying, their Standard and Measure, according to which they were to try and conduct themselves in their Christian Temper and Conversation. On the whole, it is, as if the Apostle had more particularly addressed to the *Philippians*, and as if your dear Pastor had also addressed to you in the following Manner.

“ Have I ~~have~~ been declaring to you, what
 “ an invaluable Price I set upon *the Knowledge*
 “ of *Christ Jesus my Lord*, (c); My Intent
 “ in that Declaration, is to animate you to
 “ the like Esteem. If *therefore* you desire to
 “ *stand fast in the Lord Jesus Christ*, so prize
 “ the Knowledge of him, and of the Way of
 “ Salvation by him, as to despise every other
 “ Knowledge, Interest or Excellence, that can
 “ come in Competition with this saving Know-
 “ ledge. So look with holy Contempt, upon
 all

“ all that human and worldly Knowledge,
 “ which you have formerly been proud
 “ of: So bless God for revealing Christ
 “ to you, and in you, as the Beginning of
 “ divine Light and Life in your Souls: So
 “ desire to increase and grow in the Heart-
 “ affecting, Soul-transforming, and experi-
 “ mental Knowledge of Christ;—*that Christ*
 “ *may dwell in your Hearts by Faith, that ye*
 “ *being rooted and grounded in Love, which*
 “ *is the best Proof of Knowledge, may be*
 “ *able to comprehend with all Saints, what*
 “ *is the Breadth, and Length, and Depth,*
 “ *and Height, and to know the Love of*
 “ *Christ, which passeth Knowledge, that ye*
 “ *might be filled with all the Fullness of God*
 “ (d), and be enabled to *stand fast in the*
 “ *Lord for ever.*”

“ Have I been expressing to you, how ar-
 “ dently I desire to *win Christ, and be found*
 “ *in him, as my spiritual Head and Root, and*
 “ *have, for my Justification, that Righteousness*
 “ *which is thro’ the Faith of Christ, the Right-*
 “ *eousness which is of God by Faith* (e)? By
 “ this I mean to stir up the same Desire in
 “ you. Therefore I exhort you, *so to value*
 “ *and pursue that inestimable Prize and Trea-*
 “ *sure of an Interest in Christ; so to exert*
 “ *all your utmost Endeavours for securing it*
 “ to

(d) Ephes. iii. 17—19. (e) Philip. iii. 8, 9.

“ to yourselves; *so* to renounce all Dependence
 “ upon any Worthiness of your own, even
 “ your best Duties and Graces, in Point of
 “ Justification; and *so* to fix all your De-
 “ pendence upon the meritorious Obedience
 “ and Sufferings of the Lord Jesus Christ,—
 “ that you may *stand fast in him*, and never
 “ *stagger thro’ Unbelief* (f).”

“ Have I been telling you my utter Dis-
 “ satisfaction with any of my present Attain-
 “ ments in Conformity to Christ, and how I
 “ am *forgetting those Things which are behind*,
 “ *and reaching forth unto those Things which*
 “ *are before* (g)? In this also I would lead
 “ you to *be thus minded* (h). And therefore
 “ I beseech you, don’t let your Regard to
 “ Christ for Justification, in the least hinder
 “ your growing Likeness to him for your
 “ Sanctification. But *so* view your present
 “ Graces and Virtues, with a deep Humi-
 “ lity and Self-Abasement, on Account of
 “ the manifest Failures and Imperfections
 “ which attend them; *so* view the abso-
 “ lutely perfect Model of Holiness, which
 “ the Lord Jesus Christ hath set before you
 “ in his Example; *so* desire and labour to
 “ be more holy, humble, and Christ-like;
 “ *so* overlook present Attainments, out of an
 “ ardent Concern to reach unto greater;—
 “ as to demonstrate, by your continual Growth
 C “ in

(f) Rom. iv. 20. (g) Philip. iii. 12, 13. (h)—iii. 15, 16.

“ *in Grace, that you do indeed stand fast in the Lord.*”

“ Have I been leading your Thoughts and Hopes upward and Heaven-ward, and shewing you my *heavenly Conversation*, my glorious Prospects, and how I *press toward the Mark for the Prize of the high Calling of God in Christ Jesus* (i)? I am still aiming at your spiritual Profit. So would I have you to live above, to converse in Heaven, to visit by Faith and Love those shining Mansions, often to think where Jesus is, and in what Glory he appears to the heavenly Inhabitants, and in what Glory he will come from thence at the Great Day, and what glorifying Purposes his Coming will then answer to yourselves, and even, to your *vile Bodies*; so would I have you *hasten to that Day of God* (k), and stretch every Nerve of the Soul in desiring and loving the *Appearing of Christ* (l), and your compleat Blessedness with him,—that your heavenly Temper and Conversation may make it apparent, that you *stand fast in the Lord Jesus Christ*, and are not to be removed from your Christian Stedfastness by all the united Efforts of Earth and Hell.”—Such is the important, and comprehensive Meaning

(i) Philip. iii. 10, 11, 14, 20, 21. (k) 2 Pet. iii. 12.

(l) 2 Tim. iv. 8.

ing of the Apostle's Exhortation in the Text, when considered in its due Connexion with the Context. And now,

Secondly, Let us take a View of the Arguments with which this Exhortation is urged.

Here are Arguments to enforce it, worthy of such an Exhortation; Arguments, that are truly remarkable, for their Variety, and their most endearing and interesting Nature. To engage the *Philippians* to *stand fast in the Lord*, the Apostle thus addresseth them, *my Brethren, dearly beloved and longed-for, my Joy and Crown, my dearly beloved*. Thus he pleads with them—their intimate Relation to him,—his tender Affection for them,—his ardent Desire towards them,—his present Joy in them,—and his delightful Prospect of their brightening his heavenly Crown.

1. As one Motive to engage the *Philippians* to *stand fast in the Lord*, “ the
“ Apostle owns, and pleads their near
“ Relation to him, as *his Brethren* in
“ Christ.”

Tho' they were of a different Nation, and had been Idolatrous Gentiles, yet he gives them the right Hand of Fellowship (m), and looks upon them as one with him in Christ Jesus (n), where there is neither Greek, nor Jew, Circumcision nor Uncircumcision, Barbari-

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(m) Gal. ii, 9,

(n) —iii. 28.

an, Scythian, Bond nor Free; but Christ is All, and in All (o). Tho' he himself was a dignified Apostle, he puts on no Air of Superiority, but treats them as his Equals. Tho' he had laid them under the highest Obligations, as their generous Benefactor, the kind Instrument of their spiritual and eternal Life, so that *they owed unto him even their own Selves* (p), he does not behave *as being a Lord over them* (q), or as *having Dominion over their Faith, but only as the Helper of their Joy* (r).

Like a Brother indeed, we may well suppose the Apostle to plead with them, as with the same brotherly Spirit your dear Pastor has so often pleaded with you, and especially would now be thought to plead with you, in such Language as this; "I own the near
 " and dear Relation of a Brother in Christ.
 " Yes, *my Brethren, we are the Children of*
 " the same reconciled God and Father. We
 " are *born again of the same renewing and*
 " sanctifying Spirit. We are Members of
 " the same happy Family in Heaven and
 " Earth, which is *named of*, and incorporated
 " into, *our Lord Jesus Christ*, as its glorious
 " Head. We are richly fed and nourished
 " by the same divine Ordinances, and the
 " same exceeding great and precious Promises.
 " We

(o) Col. iii. 11. (p) Philem. v. 19. (q) 1 Pet. v. 3.

(r) 2 Cor. i. 24.

“ We are built together upon the same Foundation, for an Habitation of God thro’ the Spirit, Jesus Christ himself being the chief Corner-Stone. We are begotten again unto the same lively Hope, to an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for us; and are Heirs of God, and Joynt-Heirs with Christ.”

“ Permit me then, not as your Superior, but as a common Sharer with you in such Honour and Happiness, to urge you, by every endearing Tye of sacred Kindred and Relation, as my Brethren in Christ, to stand fast in him. Let us vie with each other, which shall have the highest Esteem for the Knowledge of Christ; which of us shall depend most upon him for justifying Righteousness; which of us shall press forward with greatest Ardor after more exact Conformity to him, and which of us shall excell most in heavenly Conversation, and in seeking those Things which are above, where Christ sitteth on the right Hand of God. Thus let our Christian Stedfastness shew that we are Brethren; and your’s particularly shew, that you hearken to the faithful Counsell of your Brother in Christ.

2. The Apostle urges the *Philippians* to stand fast in the Lord, "by suggesting his own tender Affection for them."

Twice in the Text he styles them *his dearly beloved*; surely, not as a Word of Compliment, but as of Sincerity, but as of God, in the Sight of God, spake he in Christ (s). His Love to them had an Ardor and Vehemence, peculiar to the Spring from whence it arose. They were the Souls, of whose effectual Conversion he had been the Instrument; and in promoting which, he had been cruelly *beaten with many Stripes*, then *cast into Prison*, and there had *his Feet made fast in the Stocks* (t). After all his Labours and Sufferings for their spiritual and eternal Welfare, he not only discovered in them the genuine Evidences of sincere Love to Christ, which alone was sufficient to enlarge his Heart in Love to them; but he also received from them frequent Testimonies of their grateful Affection for himself. While he was now writing to them, he was a Prisoner at *Rome* (u); and during that Imprisonment, as well as at other Times, they were the only Church that had again and again supplied his Wants, as he gratefully acknowledges to them: *I rejoiced in the Lord greatly*, says he, *that now at the last*
your

(s) 2 Cor. ii. 17. (t) Acts xii. 22—24. (u) Philip. i. 13.

your Care of me hath flourished again, wherein ye were also careful, but ye lacked Opportunity. Ye have well done, that ye did communicate with my Affliction. Now, ye Philippians, know also, that in the Beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, as concerning giving and receiving, but ye only. For even in Thessalonica, ye sent once and again unto my Necessity. I have received of Epaphroditus the Things which were sent from you, an Odour of a sweet Smell, a Sacrifice acceptable, well-pleasing to God (w). And if any Thing would draw out his Soul in yet stronger Affection for them, it must be this Circumstance, that they were now Fellow-Sufferers with him in the same glorious Cause; as he tells them, unto you it is given in the Behalf of Christ, not only to believe on him, but also to suffer for his Sake; having the same Conflict which ye saw in me at Philippi, and now bear to be in me at Rome (x).

As for the Affection which your dear Pastor bore to you of this Church and Congregation, it was also owing to a signal Blessing on his Labours among you; for Multitudes of you are the Seal of his Ministry (y). His Affection for you was heightened by your Love

(w) Philip. iv. 10. 14—16, 18. (x)—i. 29, 30.
(y) 1 Cor. ix. 2.

Love and Gratitude towards him, *in which you were verily careful, but most of you lacked Capacity.* He testified his Affection for you by his unwearied Labours among you, and his determinate Continuance with you, notwithstanding his Invitations to other Places, where his Necessities would have had a more plentiful Supply. Indeed it was an Affection that made him *very gladly spend and be spent for you* (z). An Affection, that filled his whole Soul, animated all his Ministrations, glowed in all his living and dying Thoughts, and Expressions, and made him the Admiration of all that knew him. O that, in this Respect, his surviving Brethren in the Ministry may imitate his Example!

And now, my Friends, let such Love, Love so ardent, so constant, so disinterested, powerfully plead with you. Suffer it to have all its melting Influence on your Hearts. Think how the Love of such a Minister, was the happy Instrument of bringing you to see, and feel, the infinitely greater Love of a Saviour; and how it should excite you to *stand fast in the Love of the Lord Jesus Christ.* Think how it would cut such a Minister to the Heart, to be a Witness to your falling from Christ. Therefore, whenever you are tempted, either to under-
value

(z) 2 Cor. xii. 15.

value the Knowledge of Christ, or to trust in your own Righteousness, or to rest satisfied with present Attainments in Holiness, or to set your Affections on Things on the Earth, to the Neglect of Things above; then think, first of all, of the Love of Jesus, and next of the Love of this dear Minister of Christ, whose Love to you made him so jealous over you with godly Jealousie (a), and prompted him to give you this dying Charge, ever to stand fast in the Lord.

3. The Apostle urges the *Philippians* to stand fast in the Lord, "by pleading
"his ardent Desire towards them."

He speaks in the Text of his longing for them. He could even say, *God is my Record, how greatly I long after you all, in the Bowels of Jesus Christ* (b). He could not be easy, without seeing them, or hearing of their Welfare. He therefore tells them, *I trust in the Lord Jesus, to send Timotheus shortly unto you, that I also may be of good Comfort, when I know your State* (c). But, he adds, *I trust in the Lord, that I also myself shall come shortly* (d). In the mean Time he assures them, *This I pray, that your Love may abound yet more and more in Knowledge, and in all Judgment; that ye may approve Things that are excellent; that ye may be sincere, and without Offence till the Day of Christ; being filled with the Fruits of Righteous-*
D ness,

(a) 2 Cor. xi. 2. (b) Philip. i. 8. (c) Philip. ii. 19.
(d) — ii. 24.

ness, which are by Jesus Christ unto the Glory and Praise of God (e). He even represents himself as in a strait betwixt two, having a Desire to depart, and to be with Christ, which is far better. Nevertheless, he adds, to abide in the Flesh, is more needful for you, that is, for your Furthurance and Joy of Faith (f).

And in all this does not the Apostle express, what was really the longing Desire of your dear Pastor after you, that he might be a Witness of your increasing Holiness and Happiness? How did your best Interest fill his Thoughts and Cares? How did he long for you both in Life and Death? With what Propriety therefore, may you reflect concerning him, as the *Philippians* had Reason concerning the Apostle?

“ Did our dear Pastor so earnestly long after
 “ us, and after our best Interest? Were we in
 “ his Heart continually? And was this the
 “ great End of all his longing Desire, that we
 “ might *stand fast in the Lord*? O! how
 “ should this teach us, to long after our own
 “ spiritual Improvement? How should this
 “ make us ashamed of every Appearance of
 “ spiritual Sloth and Negligence? How should
 “ this excite a holy Ambition in us, that we
 “ may not be altogether unworthy Objects of
 “ such earnest Desire? Fain would we *so* value
 “ the Knowledge of Christ, *so* trust in him for
 “ Righteousness, *so* imitate his holy Example
 “ and

(e) *Philip. ii. 9—11.*(f)—*i. 23—25.*

“ and so converse with him in Glory, and
“ love his Appearing; that we may *stand fast*
“ *in the Lord*, and thereby fulfill the longing
“ Desires after us, with which our dear Minis-
“ ter both lived and died.”

4. The Apostle further excites the *Philip-
pians* to *stand fast in the Lord*, “ by re-
“ presenting to them, how much they
“ were his present Joy.”

It is as if the Apostle had said to them, and
as if your Pastor was now saying to you, “ Be-
“ lieve me, *Brethren*, it is the Joy of my Life,
“ to think of my Relation to you, as a Minis-
“ ter of Christ, and of the Success which my
“ Lord has given me among you. I leave the
“ Men of the World to rejoice in the Accom-
“ plishment of their worldly Schemes and Pro-
“ jects. I envy them not their Gold and Sil-
“ ver, their Trade and Merchandise, their Es-
“ tates and Honours, or any of their sensual
“ Joys. There is no Joy to me, like serving
“ Christ and Souls. This is the chief Joy of
“ my Life, to see that I *labour not in vain*, but
“ that Souls *are gathered* to Christ. Then my
“ Joy is *according to the Joy in Harvest*, and as
“ *Men rejoice when they divide the Spoil*.”

“ Such, *Brethren*, was my Joy, when I
“ heard so many of you crying out, *Sir, what*
“ *must we do to be saved?* When I saw your
“ deep Convictions of Sin, and of your perish-
“ ing State without a Saviour. When I per-

“ceived that the Lord opened your Hearts to
 “attend unto the Things which I spoke, while I
 “testified Repentance towards God, and Faith
 “towards our Lord Jesus Christ. And such
 “has been my Joy, ever since, to discern in
 “your Temper and Conversation, all the Fruits
 “of a divine Change. *Is there Joy in the Pre-*
 “*sence of the Angels of God, over one Sinner*
 “*that repenteth*; and shall not I rejoice in the
 “Conversion of a Multitude? Do those bene-
 “volent Spirits rejoice in an Event, to which
 “they but little contributed; and shall not I
 “rejoice in the Efficacy of the Gospel, under
 “my own Ministrations of it? *O my Bre-*
 “*thren*, it is the Life of all my Joys upon
 “Earth, that I have been employed and suc-
 “ceeded in such good Work! I can truly
 “say, both in Life and Death, that *I have no*
 “*greater Joy than to hear that my Converts,*
 “*walk in Truth.* For now I live, I enjoy the
 “greatest Happiness in Life, *if you, my dear*
 “*Converts, stand fast in the Lord.*”

“And will ye not contribute to improve and
 “perfect my Joy? Is it not the Desire of your
 “Hearts to do so? Come then; make it ma-
 “nifest to all around you, as well as to your
 “own Souls, that you are *standing fast in the*
 “*Lord Jesus Christ*, against all your spiritual
 “Enemies, and amidst all your Temptations
 “and Trials. Let this appear by your setting
 “a higher Value on *the Knowledge of Christ*;
 “by your Solicitude to *win Christ, and be found*
 “depend-

“ depending only on him for justifying Right-
 “ eousness ; by your overlooking all present At-
 “ tainments in Holiness, for the sake of reach-
 “ ing forth unto yet greater ; and by having
 “ your Conversation in Heaven, and looking for
 “ your Saviour from thence. Thus, my dearly
 “ beloved Brethren, fulfill ye my Joy (g), and
 “ in so doing, you will most certainly ful-
 “ fill your own.”—Once more,

5. As a concluding Motive to engage the
Philippians to stand fast in the Lord, the
 Apostle pleads with them, “ his de-
 “ lightful Prospect of their contribut-
 “ ing to brighten his immortal Crown.”

Here also the Apostle's Argument may well
 become every faithful and successful Minister
 of Christ ; so that you of this Church may
 justly consider your dear Pastor himself, as urg-
 ing it upon you in some such Manner as this ;
 “ I have been telling you, my dear Brethren,
 “ and it is the very Language of my Heart,
 “ that my Success among you has been the
 “ crowning Joy of my Life, and has rendered
 “ my mortal Pilgrimage a Heaven upon Earth
 “ to me. Wonder not then, if I carry my Ex-
 “ pectations of increasing Joy concerning you,
 “ along with me into Heaven itself. *For what is*
 “ *my Hope, or Joy, or Crown of Rejoicing? Are*
 “ *not ye even in the Presence of our Lord Jesus*
 “ *Christ at his Coming (h)?* On that glorious
 “ glori-

(g) Philip. ii. 2.

(h) 1 Thess. ii. 19.

30 *A Funeral Sermon on the Death*

“ glorifying Day, does not my Lord himself
 “ teach me to hope, that your Friendship, an In-
 “ terest in which my Labours and Services have
 “ procured me, will with peculiar Honour re-
 “ ceive me into everlasting Habitations (i)?
 “ What inconceivable Lustre will then be
 “ added to my immortal Crown, when they
 “ that turn many to Righteousness, shall shine as
 “ the Brightness of the Firmament, and as the
 “ Stars for ever and ever (k)? How will my
 “ Labours and Successes among you, distin-
 “ guish my Glory among them that shall rise
 “ to Glory, and whose Glory shall differ one
 “ from another, as one Star differeth from
 “ another Star in Glory (l)?”

“ You will not suspect, that in this Hope, I
 “ am depending on any Merit of my own.
 “ While the proper Wages of Sin is Death, I
 “ am deeply sensible the Gift of God is eternal
 “ Life thro’ Jesus Christ our Lord (m). But
 “ as this Gift is my Lord’s Purchase, so he
 “ bestowes it in a just Proportion to the dif-
 “ ferent Measures of Fidelity and Zeal, with
 “ which his Servants serve him. He has also
 “ promised, *be thou faithful unto Death, and*
 “ *I will give thee a Crown of Life* (n). And
 “ may I not therefore, in a Dependence on
 “ his Purchase and Promise, call it a Crown of
 “ Righteousness, which the Lord the righteous
 “ Judge

(i) Luke xvi. 9. (k) Dan. xii. 3. (l) 1 Cor. xv. 41.
 (m) Rom. vi. 23. (n) Rev. ii. 10.

“ Judge shall give me at that Day (o)? Yes,
“ my dear Friends, I am verily persuaded my
“ Lord’s Righteousness and Faithfulness shall
“ appear, in the illustrious Mansion I shall
“ then possess, and the distinguished, immortal
“ Crown I shall then wear, when I shall meet
“ you again in Glory; when you will be pre-
“ sented before the Presence of our glorious
“ Lord, and in the View of all his shining At-
“ tendants, as prepared for Glory and posses-
“ sed of it, in Consequence of a divine Blessing
“ on my faithful, affectionate Ministrations to
“ you. And will not this be the Crown of all
“ my Labours among you, and the Accom-
“ plishment of all my Desires and Expectations
“ concerning you? Will not my heavenly
“ State, my everlasting Triumph, my Crown
“ of Glory, receive an unknown Accession of
“ Splendour and Dignity, of Joy and Rejoi-
“ cing, from my having so many of my dear
“ Converts, fixed in Glory with me, and spen-
“ ding a glorious Eternity in the delightful
“ Endearments of a Friendship so happily be-
“ gun below? ”

“ But to what End am I now describing
“ my pleasing Prospect of my future Crown?
“ O my Friends! my End is this;—I want to
“ excite you, if you feel any Gratitude for my
“ Labours among you, my Kindness to you,
“ and my ardent Concern to promote your
“ eternal Salvation: If you sincerely desire my
“ future

“ future Blessedness: If you would rejoice to
 “ see me in Glory, and to be glorified with
 “ me: If you wish me the brightest Crown,
 “ and would do all in your Power that I may
 “ possess it:—If these be your genuine Senti-
 “ ments, I have then Nothing in View, but
 “ to excite you to *stand fast in the Lord* Jesus
 “ Christ, without which my future Crown will
 “ be less splendid, less joyful, less triumph-
 “ ant. I have had abundant Proofs of your
 “ unfeigned Love to me; And now I am
 “ soliciting for one more, even your *standing*
 “ *fast in the Lord*, that I myself may not lose
 “ any Jewells out of my heavenly Crown.
 “ Tho’ this will be no more than is abso-
 “ lutely necessary for yourselves, *that no Man*
 “ *take your Crown* (p). Exert yourselves there-
 “ fore, and *with Purpose of Heart cleave*
 “ *unto the Lord* (q). Set the highest Value
 “ on *the Knowledge of Christ*. Trust only in
 “ his *Righteousness*. Strive after more compleat
 “ *Likeness to him*. Let your *Conversation be in*
 “ *Heaven*, where he is in all his Glory, and
 “ from thence be expecting him to appear in
 “ all the Pomp of Judgment. In this Posture
 “ of Christian Stedfastness desire to be found
 “ at last, and in this Way you will most effec-
 “ tually secure your own Crown of Glory, and
 “ brighten mine.”—Now let this Discourse,

Thirdly

(p) Rev. iii. 11.

(q) Acts xi. 23.

Thirdly, conclude with such Reflections, as seem to be more immediately suggested by the present Occasion. And,

1. How amiable and excellent is the Character of a Minister, when he appears to be thoroughly animated with the Spirit and Temper of the Apostle in the Text!

Love is the prime Excellence and Beauty of the Divine Nature. When *God was manifested in the Flesh*, Love was the charming Character of the blessed Jesus. When Love is most conspicuous in the Temper and Conduct of the Ministers of Jesus, they are then most lovely, because they best resemble their divine Master.

If a Gospel-Minister has a Heart ever-glowing with Love to Christ, and Love to immortal Souls; If this Love makes him *abundant in Labours, fervent in Spirit, serving the Lord, and glad to spend and be spent* for the People committed to his Care; If by this Love, he is evidently superior to selfish Views, above the Influence of *filthy Lucre*, full of anxious Concern to convince and convert Sinners, and edify Saints, *ready to every good Word and Work*, and yearning with Bowels of Compassion towards the Ignorant, the Stupid, the Profligate, the Doubting and Distressed, the Weak and Feeble-minded, the Poor and Mean; If this Love not only pours out a continual Torrent of

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faith-

faithful, affectionate, Heart-searching Ministrations from the Pulpit, both *in Season and out of Season*, but opens his House at all Times, as a common Refuge for the Distressed, and especially for Soul-Distresses; If this Love opens his Way into the Houses of all his Friends, and Neighbours, not to serve himself, but them, and especially by bringing eternal Things home to their personal Converse and immediate Attention; If this Love leaves him no idle Moments, and shews him to be most of all in his Element, when most directly promoting the Beginning, Progress, or Establishment of the divine Life in those around him; If this Love makes the Prosperity of the Churches, and especially of the particular Church over which he presides, his *chief Joy*; In a Word, if in Consequence of this Love, *he lives*, and best of all enjoys himself, when his People *stand fast in the Lord*; —Is there not a Beauty and Excellence in such a Character, which forces Esteem, and obliges even the Enemies of Christ and Godliness, either silently to admire it, or, (which is sometimes the Case) freely speak their Approbation of it, or in some Way to acknowledge its Excellence.*

But

* Was not this the Meaning of what a prophane Gentleman once said to his Friend, as they met Mr. *Darracott* going to his *Meeting-House* to preach on a Week-Day; "There, says he, goes a Man, that serves God, as if the Devil was in him."

But are the Beauties and Excellencies of such a Character, more than every Minister needs? No, they are necessary for all that *serve God in the Gospel of his Son*. Without such Beauties and Excellencies, Christ is not exalted, the Gospel is not recommended, Souls are not won to the Love of Christ, nor encouraged, animated, or strengthened in the Ways of Godliness. For want of these Beauties and Excellencies, Gospel-Ministrations are a lifeless Form, Ministers themselves are despised, and precious Souls are left to perish.

How far your dear Pastor was adorned with these Beauties and Excellencies, I must not say; because it was his dying Request, that in this Discourse I *say not a Word in his Praise* §.
E 2 Nor

§ This Request he expressly wrote in the same Paper, and at the same Time, with the Choice of his Funeral Text, &c. And Nothing did Mr. *Darracott* less affect than ostentatious Shew: For wherever the Good of Souls was not to be promoted, he was very desirous to have every Thing conducted with all possible Secresy and Simplicity. To this Inclination was owing the plain and private Manner of his Funeral; tho', as it afterward appeared, there were generous Friends ready to assist his Widow in making his Funeral remarkably handsome. Nothing could have prevented them from doing this, but Mr. *Darracott's* having given the following express Directions in the above-mentioned Paper. " 'Tis my Will and Desire, that I be buried about the fourth or fifth Day after my Decease, about one of the Clock in the Morning; that the Time be kept secret from all, but such as are hereafter mentioned, who, I only desire, may attend me to my last Bed." He then names six of his pious Friends, and constant Hearers, and

Nor need I praise him to you; you knew his Worth. You feel your own Loss. You display your tender Sense of both, to all that know you. And, I am sure, you will heartily join with me in my next Reflection;

2. How great a Priviledge have they enjoyed, who have been related to a Minister of the Apostle's Spirit and Temper in the Text!

Such has been my own Priviledge, in the most intimate, delightful, and inviolable Friendship with your dear Pastor for twenty two Years. *O my Brother! very pleasant and profitable hast thou been unto me. We took sweet Counsel together.* His Example reprov'd and quicken'd me. His Spirit correct'd and comforted me. His Converse helped me in my Work, as a Christian and Minister, and in all tended still to raise me upward and Heavenward. Blessed be God for such a *Friend* and Brother, whom I loved *as my own Soul!*

Instead

and Communicants, whom he desired to carry him to his Grave. He also names the *Rev. Mr. V—* to be with them at the Time, and to spend one half Hour in Prayer in his Parlour, before they carried his Corpse away. "At the Grave, says he, I would have Nothing said; but let them commit my Body to the Dust, in chearful Hope of a Resurrection to eternal Life; and let them all be concerned to give me a joyful Meeting at the great Day." He then orders a plain Coffin, such as were made for his Children, and names three Persons only to accompany the Bearers, and three others to stay behind with his Wife and Children.

Instead of condoling with the *Widow* and the *Fatherless* in their Loss, great and aggravated as it is, permit me, my dear mourning Friends, to excite your Gratitude to the God and Father of Mercies, that you have stood in the most endearing Relation to such a Christian and Minister; that you have so long beheld his publick and private Walk, and how he himself *stood fast in the Lord*; that you have so long enjoyed his affectionate, faithful, and devout Friendship; so long, and so largely, shared in the Joys of his ministerial Labours and Successes; and, particularly, that you attended him thro' every Part of his last long Confinement, and were Witnesses of his holy Triumph in the nearest Views of Death and Eternity †. Here
is

† In his last Letter to me dated Jan. 1. 1759, he says, after he had been ill eleven Days, " I find somewhat infinitely soothing and chearing in these four Lines, which our dear Tutor has put into the Mouth of a Child;

" If to correct me be his Will,
" I'll bear it with Submission still;
" A tender Father, sure, he proves,
" And but corrects, because he loves.

Doddridge's Verses for Children.

" Oh ! what less than a Thousand Arguments in that
" one, for the most cordial, sweet, humble Submission?
" O my dear Brother; how sweet to see our Comforts
" and our Crosses, our joyful and mournful Circumstances, our Life and our Death, all in the Hands of such
" a Father; all equally under his Direction, and all
" evidently designed by him for our Good; all proceeding

is Matter for your grateful Recollection as long as you live, and what may well delight your Souls, amidst the most lonely, the most afflicted, or the most destitute Condition.

But

“ding from his everlasting Love which he had for us,
 “terminating at last in our everlasting Salvation? This lays
 “an easy Foundation for that Precept, which is a strange
 “one to a carnal World,—*in every Thing give Thanks.*”

Thro’ a tedious Illness of three Months, and with Intervals of excruciating Pain, (arising, partly from five Stones found in his left Kidney, and partly from such an Inflammation in that Kidney as occasioned its total Putrefaction, which extended also to many adjacent Parts,) nothing was heard from his Lips, but continual Expressions of Praise, and Thanksgiving. This led his Apothecary to declare, in the Letter he wrote to inform me of Mr. *Darraeott’s* Death, “Of all the Death-Beds I ever attended, I never
 “saw such an Instance of holy Resignation and Triumph.”

In the above mentioned Paper, containing the Choice of his Funeral-Text, &c. he says, “Before this will be
 “communicated, I shall be gone to my Judge; and I
 “can, and do, rejoice, that he is my Saviour. I have
 “good Hope thro’ Grace, and I have once more seriously
 “tried the Foundation of it, and I find it will stand in
 “the Prospect of Eternity. I am able, blessed be God,
 “and I would not for all the World be unable, to give
 “a Reason of the Hope that is in me. And to my Scripture-Marks [a small Tract of his, which has passed thro’ several Editions in *England* and *Scotland*] I refer,
 “as the solid Evidence of my Interest in Christ, who,
 “in Point of all Dependence, Love, and Esteem, is, and
 “has been, for more than twenty Years, my *All in All.*”

Some of the Expressions which dropped from his Lips, in the Space of a few Weeks before his Death, which a Friend took down in Writing, were these; “I am going to Jesus, whom I love, and whom I have so often
 “preached. [It was then Lord’s-Day Morning.] Come,
 “Lord

But what I chiefly aim-at under this Reflection, is to lead my Friends of this Church and Congregation, to consider what a distinguishing *Talent* was committed to their Trust. I hope I shall not be thought to transgress the Restraint, under which he has laid me, by reminding

“ Lord Jesus, come quickly. *Why are thy Chariot-Wheels so long in coming?* ” He then added to those that were with him, “ I charge you, see to it, that you meet me at the right Hand of God at the Great Day.”

At another Time, he said, “ Oh ! what a Mercy is it, to have such a Rock to build upon, as the Lord Jesus Christ? I have found him to be a firm Rock, that will never fail. What a Mercy is it, to have a Covenant-God to fly to? *A Covenant, that is ordered in all Things and sure, which is all my Desire, and all my Salvation?* I have found him to be a Covenant-keeping God.”—He said to his Wife, “ My Dear, do you speak of the Goodness of God towards me, for I want a Tongue to do it. I do not want a Heart to praise him, sure I don’t.” It seems he for some Weeks almost lost the Use of his Voice.

At another Time, he said, “ How good is God? He is all Praise, all Love, all Goodness! ”—Then added to those about him, “ Hold on unto the End: I trust I have begotten you in Christ Jesus. May the Lord pour down plentifully of his Spirit upon you! ” He then said, “ What Attendants have I got? Jesus is with me. Angels are my Guardians. The blessed Spirit is my Comforter and Supporter. And you, my dear Christian Friends, waiting on me. And my dear Wife — But don’t think highly of me; for if you have seen a great deal of Grace in me, you have also seen a great deal of Corruption.” When he was at Dinner, he said, “ Blessed be God for this Meal.” And to a Friend that came in he said, “ I have often sat with you at the Table of the Lord here, but I am now going
“ to

ding you of the Advantages you enjoyed under his Ministry ; especially as it is done with a sole View to promote your Stedfastness. You long *sat under his Shadow, and his Fruit was sweet unto your Taste.* For near eighteen Years he poured out his whole Soul to you, in the most

“ to sit around his Board above. Those were Days in
 “ which I took great Delight, when I went to the House
 “ of God in Company with you.”—He said to his Wife,
 “ I must leave you without any Formality. When will the
 “ glorious Day dawn, and these Shadows flee away ? ”—
 She asked him, if he was warm ? He answered, “ I have
 “ a general Warmth over my Body, and a general Calm
 “ over my Soul.”

The Monday before he died, he awoke very calm, and desired to know what the Apothecary thought of him ; and when he gave but little Hopes, Mr. *Darracott* replied,
 “ All is well. Blessed be God, *I know whom I have believed,* and can rely on the Promises. They are all mine ;
 “ especially that, *I will never leave thee, nor forsake thee ;*
 “ and I am sure he will not.”—He desired that the Church might be called together, to pray for him, and to give him up to the Lord. Afterwards, when Symptoms of Recovery appeared, he called on those in the Room with him to bless God for it, saying, “ *When thou shalt call, I will hear and answer.* O blessed Promise ! I have found it made good to me. Should the Lord raise me up again, surely Praise will become this House.”

The Night before he died, he said, “ O ! what a good God have I, in and thro’ Jesus Christ ? I would praise him, but my Lips cannot. Eternity will be too short to speak his Praises.”—He then earnestly desired his Tongue might be loosened, to speak the Praises of God. And the Lord heard and answered him. He was in a delightful Frame, full of heavenly Joy, and the Faculties of his Mind as strong and vigorous as ever. The Apothecary
 coming

most convincing, awakening, encouraging, and comforting Ministrations. Was there a Soul among you, that did not, more or less, one Time or another, feel the Energy of his Addresses? How did he *come to you in the Fulness of the Blessing of the Gospel of Christ?* How did he speak
F unto

coming in, he said to him, "O Mr. K— What a Mercy is it, to be interested in the atoning Blood of Jesus? You tell me I am dying. How much longer do you think it will be?" It was answered, that it was uncertain, as to a few Hours. "Will it be to Night?" It was answered, he might survive the Night. "Well, said he, all is well! I am ready. This, Sir, is agreeable to the Doctrine I have at all Times preached, that I now come to the Lord as a vile Sinner, trusting in the Merits and precious Blood of my dear Redeemer. O Grace! Grace! free Grace!"

One of his Christian Friends came to see him, to whom he said, "O! I am glad to see you. You are some of the first Fruits of my Labours. Never fear. *Be steadfast, unmoveable, always abounding in the Work of the Lord; Your Labour shall not be in vain in the Lord.*"— "O! could I tell you what I now feel! No Tongue can tell what I now enjoy! I want to be gone! O! Glory! Glory! Glory!" He then begged to see his dear People, to talk to them of Christ and his Grace. But he was entreated to forbear, that he might not hurt himself. "Well, said he, you must sew up my Lips, or tie my Tongue, if I must not speak of Christ. If you will not let me see my dear People, be my Trumpeters to tell them, what God has done for my Soul. I told you in my *Scripture-Marks*, that my last Work on Earth should be praying for my People; and now would I pour out my whole Soul in ardent Prayer to God for them." He then offered a few Petitions, but his Spirits failed,

Upon

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unto you, in the *Demonstration of the Spirit, and of Power*? How were your Hearts borne away to God, and Christ, and Heaven, under his fervent Prayers, and melting Discourses? With what yearning Bowels of Compassion did he hearken to your Accounts of your serious Im-

Upon recovering himself, he related his Experiences of the Goodness of God to him in his Sickness; and said, if he had a thousand Lives to live, he would live them all for Christ. He solemnly took his Leave of all present, one by one, and said, "Watch your Hearts, and keep them with all Diligence, for out of them are the Issues of Life." Seeing his Wife weeping, he said to her, "Weep not for me, nor yet for your self; for you are a Child of the Covenant. I am going to see *Abraham*, *Isaac*, and *Jacob*, and all that are got to Glory.

"My God, and can a humble Child,
 "That loves thee with a Flame so high,
 "Be ever from thy Face exil'd
 "Without the Pity of thine Eye?
 "Impossible—for thine own Hands
 "Have ty'd my Heart so fast to thee;
 "And in thy Book the Promise stands,
 "That where Thou art, thy Friends must be."

Watts's Hymns.

The Morning he died, his Wife said to him, "My Dear, you are just on the Borders of Glory." He replied, "I could not have thought it, had not the Doctor and Mr. K— told me so, the Passage is so easy." She again said to him, "How will you behold the dear Lord Jesus, when you come to Glory!" He answered, "I shall behold him Face to Face. He then lay in a Slumber, while all around him thought him dying, as there was no Pulsation in his Wrists. About twenty Minutes after, he awakened

Impressions, and your Desires after Christ and Salvation? With what Joy did he lead you in to the Paths of Life and Peace? With what Love and Zeal did he form you into little praying Societies, and turn your several Dwellings into Scenes of religious Friendship? Is it possi-

F 2

ble

ked, and asked, "Is Mr. K— come?" Being answered, that he was, "My dear Friend, says he, did not you tell me last Night, that I was dying?" I did, replied Mr. K—. "Surely, says he, it cannot be, it is so easy, it is so easy. What a Mercy is it to be in Christ? O! precious, precious Jesus! Now I am hoping and believing; rejoicing and triumphing too." There were ten or twelve of his Christian Friends around his Bed, and knowing them, he asked them, how they did? Then wishing them all well, he added, "You see, my Friends, I am now dying, in the same Faith I have always preached to you, and would not die any otherwise for all the World. O! keep close to Christ." Presently after, he said with a Smile, "Come Lord Jesus."—Again he asked, "Is this dying?" Being answered, yes: He replied, "It cannot be, it is too good, it is too good."—He then called for his Wife and Children, and took his Leave of them with the utmost Composedness and Serenity of Mind. Observing them and all his Friends weeping, he said to his Wife, "My Dearest, why do you weep? You should rejoice. Rely on the Promises. God will never leave nor forsake you. All his Promises are true and sure.— Well, I am going from weeping Friends, to congratulating Angels, and rejoicing Saints in Glory. Blessed be God, my dear Friends, all is well.— Mr. K— how much longer do you think it will be, before I shall gain my Dismission?"— It was answered, not long.— "Well, all is well. Here I am waiting. What a Mercy is it to be in Jesus!"— He then threw abroad his Arms, and said, "He is coming! He is coming!"

ble for Multitudes here to think of Mr. *Dar-
racott*, without thinking also of the blessed In-
strument of their spiritual Light, and Life, and
Joy? Think, and think again, and know, that
your Priviledge has been very great, and de-
mands your Praise to the God of all Grace for
the past Enjoyment, and your Prayers for the
lasting Improvement of it; and especially for
this, that you may fulfill your Pastor's dying
Request, by *standing fast in the Lord*.— And
here I must beg Leave to add one more Reflec-
tion, which, while it naturally administers De-
light to some, will, I fear, be terrible to others,

3. What a wide Difference will be found
at last, when pious Ministers shall meet
their Hearers again, between those that
have *stood fast in the Lord*, and those
who have fallen from their Christian
Stedfastness!

All we do, and all we enjoy, upon Earth,
as well as all we suffer, is for Eternity. Every
Priviledge, and the Use or Abuse of it, must
contribute to our eternal Pain or Pleasure. *We
must all appear before the Judgment-Seat of
Christ,*

“ing!— But surely this can't be dying, can't be Death!
“Oh! how astonishingly is the Lord softening my Pass-
“age? Surely God is too good to such a Worm! O
“speed thy Chariot-Wheels! Why are they so long in
“coming? I long to be gone.” His last Words were,
“Faith and Hope.”

Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad. There Ministers of the Gospel must appear, whether faithful or unfaithful. There the Hearers of the Gospel must appear, whether obedient or disobedient.

Before that tremendous Judge you must see your faithful Minister again.. All of you firmly believe, that your Minister will then *stand in the Congregation of the Righteous* with distinguishing Marks of divine Acceptance. But how will he then look upon you? Will it be as a Witness for you, or against you? Will he receive, and welcome, you as his Crown, or concur in the Sentence of your everlasting Condemnation and Ruin? Will he present you to his Lord, as those that received his Exhortation, and *stood fast in Jesus?* Or, will he be a Witness against you, that, tho' he so lived and died, as to *warn every Man, and teach every Man, in all Wisdom, that he might present every Man perfect in Christ Jesus,* yet you were not obedient?

How awful will the Condition of some of you then be? What did guilty *Peter* feel, when *the Lord turned and looked upon him in the High Priest's Hall?* And what will you feel, when, not only the Judge, but your Minister shall look upon you; and when no Place shall be left for you, to go out, with penitent *Peter,* and *weep bitterly;* but instead of that, you must be *cast out into outer Darkness, where there shall be*

be weeping and gnashing of Teeth for ever? Me-
thinks I see your Minister, and my dear Friend,
and hear what he will say on that solemn Oc-
casion. " Alas! these are the very Souls, for
" whom I prayed, and preached; in whom I
" hoped, and for a Time rejoiced; over whom
" I was jealous with a godly jealousy; and to
" whom I gave every awful, tender, and en-
" dearing Charge, both in Life and Death. I
" expected now to have seen them standing
" fast in the Lord, unmoved by all the Terrors
" of this great Day, and this great Assembly.
" How am I disappointed! But their own Dis-
" appointment is greatest of all.—Ye wretched
" Souls, while Jesus smiled upon you, it was
" my Delight to labour for you, watch over you,
" and embrace you. But now Jesus frowns
" upon you, I have no more Bowels of Com-
" passion for you. You have injured my Lord,
" and I must resent it. My Love and Faith-
" fulness to Jesus, and to you, could not bring
" you to him, nor fix you in him; and now
" my Love to Jesus, and my compleat Enjoy-
" ment of him, oblige me to concur in ap-
" proving your everlasting Banishment from
" him. I now find, and feel, that my past
" Labours of Love for your perishing Souls
" are unto God a sweet Savour of Christ; tho'
" they are the Savour of Death unto your eter-
" nal Death. I am comforted, tho' you are
" tormented; and therefore, must applaud
" the Righteousness of the divine Sentence,
" DEPART."

But

But how happy, inexpressibly happy, will the Condition of others of you be? What an Interview will you have with your dear Minister? How unconceiveably delightful? What joyful Looks will there be at each other? What transporting Congratulations will pass betwixt you? How will you, one while, look to Jesus, and thank him for bringing you under such a Minister? How will you, another while, look to your Minister, and thank him for bringing you to Jesus? You can easily think what your dear Minister will then have to say to you, and can now almost hear his melodious Voice in such Sounds as these †;—“ Welcome, welcome,

† I find among his Papers, a Meditation, without a Date, but with all the Appearances of his having wrote it a little before his last Illness; probably on the Evening of Dec: 3, 1758, the last Time he administered the Lord's Supper: and it well deserves to be inserted here, as his solemn Farewell to all Things below. — “ Is this the Voice of
 “ my dear Lord! *Surely I come quickly? Amen,* says my
 “ willing, joyful Soul: *even so come Lord Jesus!* Come, for
 “ I long to have done with this poor low Life;—to have
 “ done with its Burthens, its Sorrows, and its Snares.
 “ Come, for I grow weary of this painful Distance, and
 “ long to be at Home;—long to *be with thee, where thou*
 “ *art, that I may behold thy Glory.* Come then, Blessed Jesus,
 “ as soon as thou pleasest, and burst asunder these Bonds
 “ of Clay, which hold me from thee; break down these
 “ separating Walls, which hinder me from thine Embrace.
 “ Death is no more my Dread, but rather the Object of
 “ my Desire. I welcome the Stroke, which will prove so
 “ friendly to me; which will knock off my Fetters, throw
 “ open my Prison-Doors, and set my Soul at Liberty;
 “ which will free me (transporting Thought!) from all
 “ those

“ come, *my Brethren, dearly beloved and long-*
 “ *ed-for*, welcome to these shining Mansions,
 “ to this glorious Assembly, to this everlasting
 “ Rest! See the Crown, which my Lord hath
 “ given me! See his *Recompence of Reward* to
 “ my poor, but faithful, and affectionate La-
 “ bours for him and you! See how he appro-
 “ ved

“ those Remainers of indwelling Sin, under which I have
 “ long groaned in this Tabernacle, and with which I have
 “ been maintaining a constant and painful Conflict; but
 “ which all my weeping and praying, all my attending di-
 “ vine Ordinances, could never entirely cure me of: Yea,
 “ will perfectly and for ever free me from all my Com-
 “ plaints, give me the Answer of all my Prayers, and
 “ put me at once in the eternal Possession of my warmest
 “ Wishes and Hopes, even the sweet, beatifying Presence
 “ of thee, O Blessed Jesus! *whom having not seen, I love,*
 “ *and in whom, tho' now I see thee not, yet believing I rejoice*
 “ *with Joy unspeakable and full of Glory.* This World has
 “ now no more Charms to attract my Heart, nor make me
 “ with a Moment's longer Stay. I have no Engagements
 “ to delay my Farewell. Nothing to detain me now. My
 “ Soul is on the Wing. Joyfully do I quit Mortality, and
 “ here cheerfully take my Leave of all I ever held dear
 “ below.”

“ Farewell, my dear *Christian Friends*; I have taken
 “ sweet Counsel with you in the Way; but I leave you
 “ for sweeter, better Converse above. You will soon fol-
 “ low me, and then our delightful Communion shall be un-
 “ interrupted, as well as perfect, and our Society be broken
 “ up no more for ever. Farewell, in particular, my dearest
 “ ———, How has our Friendship ripened almost to the
 “ Maturity of Heaven? How tenderly and closely are our
 “ Hearts knit to one another? Nor shall the sweet Union
 “ be dissolved by Death. Being *over in Christ*, we shall be
 “ one for ever. With what eternal Thankfulness shall
 “ we remember that Word, — *Christ is All, and in All*? —
 “ He

“ ved of my ardent Concern, and tender, melt-
“ ing Pleas with you, that you might *stand fast*
“ *in him!* And see how your Christian Stedfast-
“ nefs brightens my Crown, and compleats my
“ eternal Joy! Now we are met, to part no
“ more! Never more to mourn, but always
“ to rejoice together! Never to fight more,
G “ but

“ He was so *then* indeed, and he will ever be so. Mourn
“ not that I go to him first. 'Tis but a little While, and
“ you'll come after! and O! with what Joy, think you,
“ shall I welcome your Arrival on the heavenly Shore, and
“ conduct you to him, whom our Souls so dearly love?
“ What tho' we meet no more at *Wellington*, we shall,
“ we assuredly shall, embrace one another in Heaven, never
“ to part more? Till then adieu! and know I leave you
“ with the warmest Wishes of all Felicity to attend you,
“ and the most grateful Overflowings of Heart for all the
“ kindest Tokens of the most endearing Friendship I ever
“ received from you.”

“ Farewell, thou my dearest *Wife!* my most affection-
“ ate, delightful Companion in Heaven's Road, whom
“ God in the greatest Mercy gave me, and has thus to the
“ End of my Race graciously continued to me! For all
“ thy Care, thy Love, thy Prayers, I bless my God, and
“ thank thee in these departing Moments. But dear as
“ thou art, and dearest of all that is mortal I hold thee, I
“ now find it easy to part from thee, to go to that Jesus,
“ thine and mine, who is infinitely more dear to me.
“ With him I chearfully leave thee, nor doubt his Care of
“ thee, *who has loved thee, and given himself for thee.* 'Tis
“ but a short Separation we shall have; our Spirits will
“ soon reunite, and then never, never know Separation
“ more. For as we have been Companions in the Pa-
“ tience and Tribulation of our Lord's Kingdom, we shall
“ assuredly be so in his Glory.”

“ Farewell, my dear *Children!* I leave you, but God has
“ bound himself by a most inviolable Promise, to take
“ Care

“ but reign in everlasting Triumph! Now we
 “ shall need no more Exhortation to *stand*
 “ *fast in the Lord*, for our Standing is fixed on
 “ the heavenly *Mountain of Zion* which can
 “ never be moved, but abideth for ever! Now
 “ we are not only *in the Lord*, but *with him*
 “ where he is, and behold his Glory, and he is
 “ admired

“ Care of you. Only chuse him for your own God, who
 “ has been your Father's God, and then, tho' I leave
 “ you exposed in the Waves of a dangerous and wicked
 “ World; Providence, eternal and almighty Providence,
 “ has undertook to pilot and preserve you. With comfort-
 “ able Hope, therefore, I bid you my last Adieu; —
 “ pleading the faithful and true Promise, saying as the
 “ Patriarch, — *I die, my dear Children, but God will be*
 “ *with you*; — praying in humble Faith, that your Souls,
 “ with those of your Parents, *may be bound up in the Bundle*
 “ *of Life with the Lord our God.*”

“ Farewell, ye my dear People! to whom I have been
 “ preaching the everlasting Gospel. That Gospel, which
 “ is now all my Hope, and all my Joy. Many, very
 “ many of you, are my present rejoicing, and will be my
 “ eternal Crown of Glory. And now I am leaving you,
 “ I bless God for all the Success He has been graciously
 “ pleased to give my poor Labours among you; for all the
 “ comfortable Seasons of Grace I have enjoyed with you.
 “ Adieu, my dear Friends! I part with you this Day at
 “ the *sacred Table* of our blessed Lord, in the Confidence
 “ and Hope, that tho' I *shall drink no more with you this*
 “ *Fruit of the Vine*, I *shall drink it new with you in the King-*
 “ *dom of our heavenly Father.* Only, my Brethren, my
 “ *dearly beloved and longed for, my Joy and Crown, so stand*
 “ *fast in the Lord, my dearly beloved.* But for the rest of
 “ you, I mourn to think in what a miserable Condition I
 “ am leaving you? and tho' you will no more hear my
 “ Voice, and have often, alas! heard it to no Purpose;
 “ this once hear, and regard, my dying Charge, — *That*
 “ *you do not continue in a Christless and unconverted State,*
 “ *nor meet me in that State at the Day of Judgment.*”

of the Rev. Mr. DARRACOTT. 51

“ *admired and glorified in us and in all his
“ Saints, and we shall be ever with him.*”——

That we may all of us share in the Blessedness
of such an Interview, may God of his infinite
Mercy grant, thro’ Jesus Christ our Lord. *Amen.*

“ And now Farewell, *praying and preaching!* my most
“ delightful Work!—Farewell, ye *Sabbaths and Sacra-*
“ *ments, and all divine Ordinances!* I have now done with
“ you all, and you have done all that was to be done for me.
“ As the *Manna*, and the *Rock*, in the *Wilderness*, you
“ have supplied me with sweet Refreshment by the Way;
“ and now I am leaving you, I bless my God for all the Com-
“ fort and Edification I have received by your Means as the
“ appointed Channel of divine Communications. But now
“ I have no more Need of you. I am going to the God
“ of Ordinances; to that Fountain of living Waters,
“ which has filled these Pools below; and instead of sip-
“ ping at the Streams, I shall now be for ever satisfied
“ from the Fountain-Head.”

“ Farewell now, my poor *Body!* Thou shalt be no more
“ a Clog to my active Spirit; no more hinder me in the
“ Service of God; no more ensnare my Soul, and pollute
“ it with Sin.—And now an everlasting Farewell to all
“ Sins and Sorrows, all Doubts and Fears, Conflicts and
“ Temptations!—Farewell to *Earth* and all *terrestrial*
“ *Scenes!* Ye are now no more! An infinitely brighter
“ Prospect opens to me!”

“ See the Guardian-Angels nigh
“ Wait to waft my Soul on high!
“ See the golden Gates display’d!
“ See the Crown to grace my Head!
“ See a Flood of sacred Light,
“ Which shall yield no more to Night!
“ Transitory World, Farewell!
“ JESUS calls with him to dwell.”

Doddridge's Hymns.

F I N I S.

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